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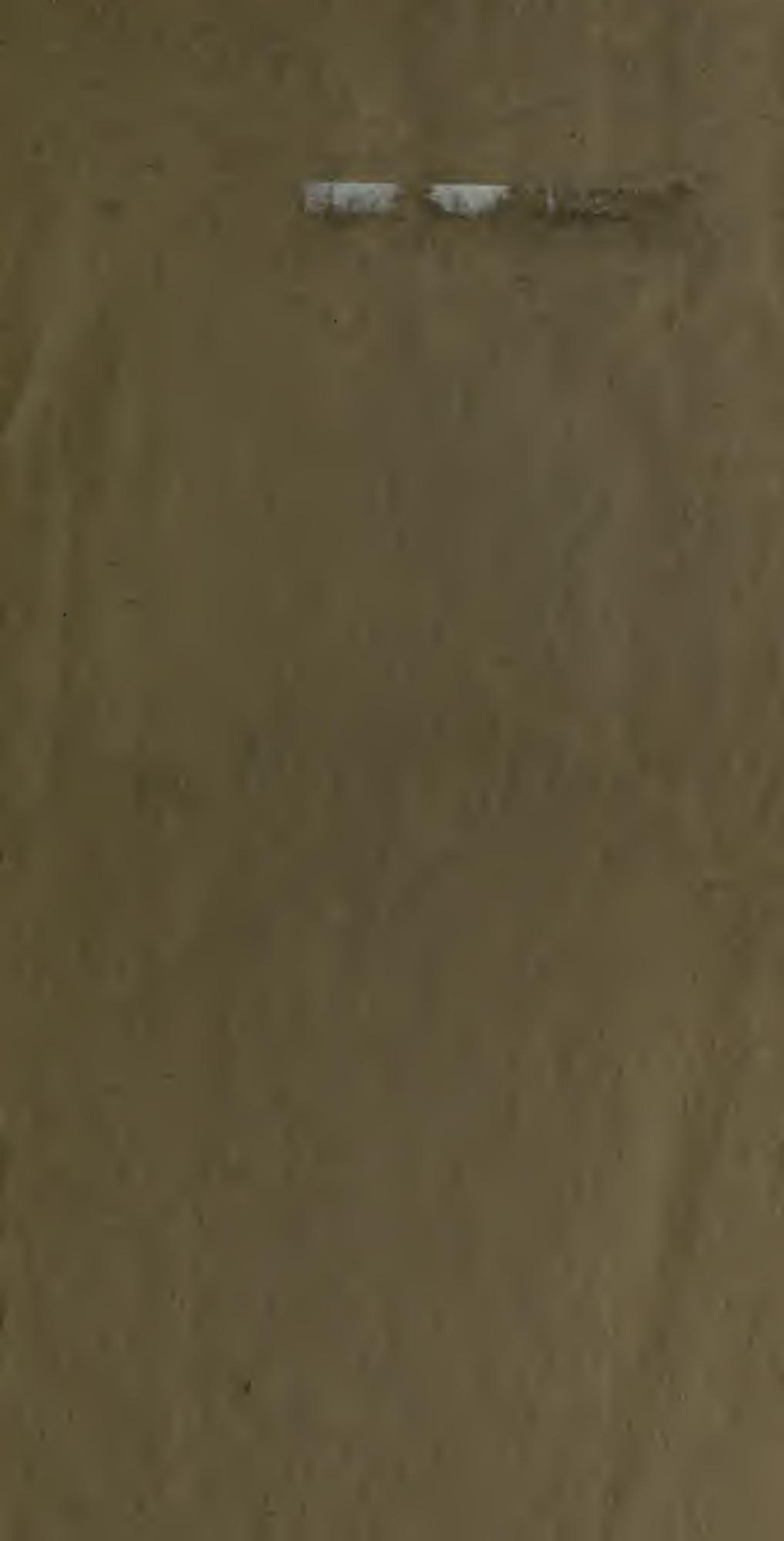
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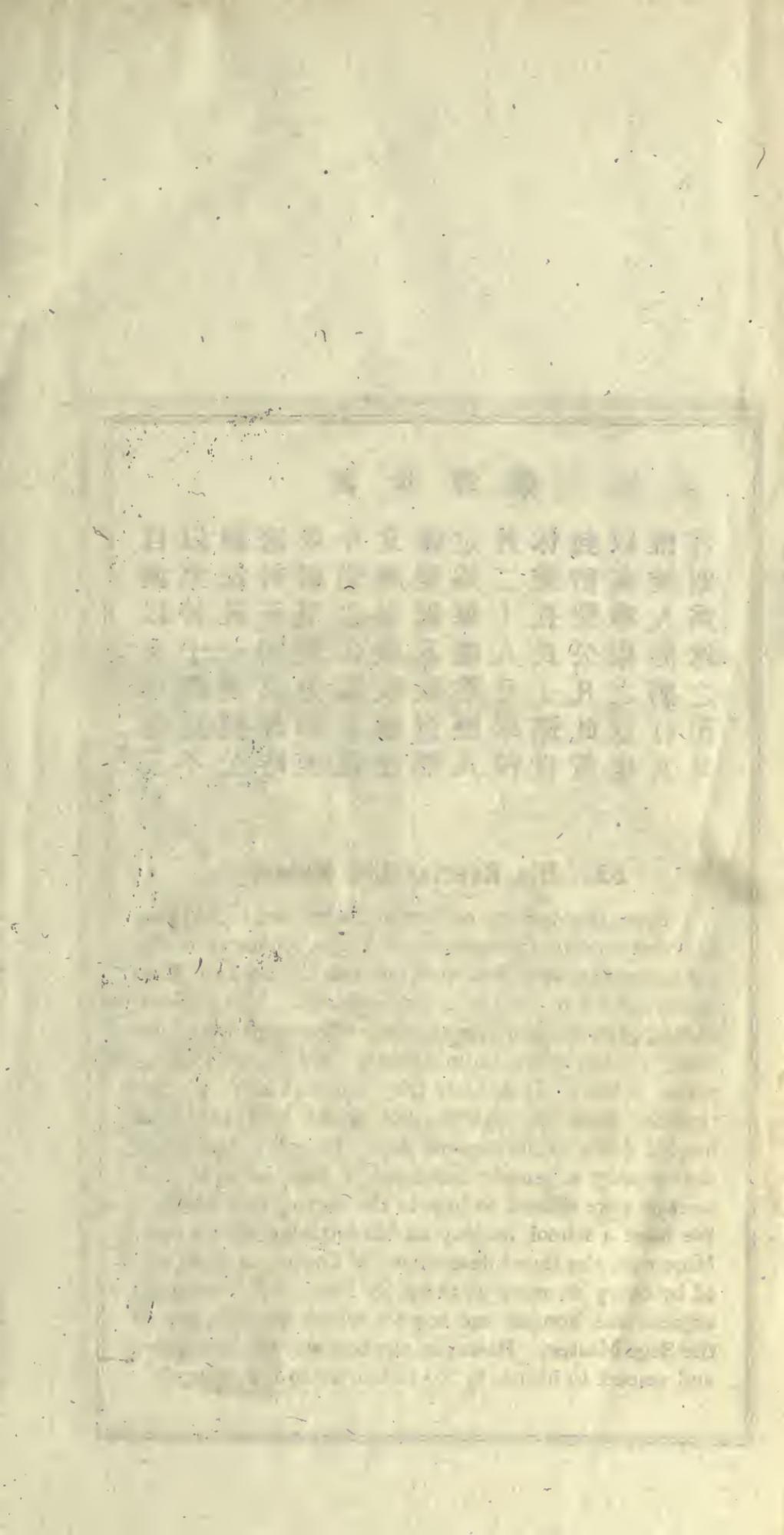
(聖 蹟 圖 一 冊)

(每冊定價大洋肆角)

必翻作有著權印究

SKETCHES OF CONFUCIUS
WITH ILLUSTRATIONS
COMMERCIAL PRESS, LTD.

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福州



崇尊世萬

自漢以來。自帝王以至於士庶。莫不誦法孔子。漢封公。唐封王。明嘉靖時。改稱至聖先師。至立廟春秋致祭。歲爲逢聖誕。(今教育部定爲每歲陰歷八月二十八日)學校則爲後人尊崇。能躬行此意者。皆世之耳。惟其能以寓衍業。孔氏子孫。皆能成其業也。

32. His Everlasting Memory

From the dynasty of Han to the present time, there has been no man, from emperors, kings, scholars down to the common people, who does not read the books of Confucius and try to live up to his teachings. The dynasty of Han gave him the title of duke. The emperors of the Tang dynasty created him a prince. In the Chia Ching period of the Ming dynasty they honored him with the title the Greatest Sage Master, which title has been handed down to the present day. In every district in the country a temple dedicated to him is built, and sacrifices are offered to him in the spring and autumn. We have a school holiday on his birthday once a year. Moreover, the lineal descendant of Confucius is regarded by every dynasty as the Holy Duke. All this is to express the honour and respect which we feel towards the Sage Master. However, the best way to show honor and respect to him is to try to live up to his precepts.

萬世尊崇

聖蹟圖

三十二



慕追子弟



孔子之墓。在今曲

阜縣北。泗水之南。

既葬。弟子皆服心

喪三年。始各散歸。

其衣冠琴瑟車書。

追子弟

慕塚而居者。百有餘室。

31. His Burial and Burying Place

The tomb of Confucius is in the north of the present district of Chu-fou,¹ to the south of the river Sze. After burial, all his disciples were in mental mourning² for him for three years, then they dispersed and returned to their homes. His hat, coat, lute, harp, chariot and books were kept in the shrine. The disciples and people at that time who looked up to him with honor and respect, settled down and built more than a hundred houses by the tomb.

1. See Chapter 1.

2. According to the Rules of Propriety scholars should not wear mourning for their teachers, hence the mental mourning.

筆 絶 麟 獻

魯哀公十四年春。魯人出狩。獲一獸。不知其名。孔子見之。曰。麟也。乃知明君不出。聖道終不能行。古人以麟爲瑞獸。世治乃春秋亂世而麟出焉。出以悲傷。傷泣下。時方修秋。乃絕筆於此歲。不覺焉。前魯哀公十六年。民國二千三百九十年夏。魯春。七十有三歲也。四月卒。年七十有三。

30. His Death

In the spring of the 14th year of Duke Ai of Lu, the people of that state went to hunting. They captured a beast, but did not know its name. When Confucius saw it, he exclaimed, "It is a unicorn!" Then he realized that no good rulers would be seen, and, after all, his doctrine could not hold sway. (The ancients regarded the unicorn as a mascot, which made its appearance only in time of universal peace. Appearing in the chaotic era of Spring and Autumn, it was abnormal instead of auspicious.) Confucius, who was at that time engaged in editing the Annals of Spring and Autumn, could not help weeping. He gave up working that year, and died in the 4th moon at the age of seventy-three.

聖蹟圖

三十

獲麟絕筆



世業光昌

聖蹟圖



世業光昌

孔子閒居而嘆。聖孫子思(名伋)侍側。再拜而問曰。豈不以孫子不修。將忝祖德。所以嘆乎。孔子曰。孺子安知吾志。子思對曰。伋聞之。父析薪。子弗負荷。是謂不肖。每思此言。而不敢懈怠也。孔子喜曰。爾能如是。吾無憂矣。世不廢業。其克昌乎。

29. The Way to Prosperity

When Confucius was sitting at leisure he uttered a sigh. Tze Sze,¹ the sage's grandson, was then attending him. He bowed twice and asked, " Didn't you sigh because your grandson, being unable to cultivate himself, will bring reflections upon your character?"

"My boy," said Confucius, "how can you understand my purpose?" Tze Sze replied, "I have heard that when a father has split firewood, and his son does not carry the burden for him, that son is said to be unfilial. Whenever I think of this saying, I dare not be idle and lazy." Having heard this, Confucius observed with pleasure, "As you can act like this, I have certainly no more grief. When the descendants uphold the exploits of their forefathers, they are on the way to prosperity."

1. The son of Peh Yu, see Chapter 7.

孝語曾與

孔子以孝爲百行。先王有至德，用民怨無上下。天下順之，則上下安。故語曾子曰：「孝子之首，莫如順天。」曾子曰：「夫孝，天之大德也。」

也患庶人之反也。又士君子之反也。自天子至于庶人，皆有孝道焉。故曰：「孝子之首，莫如順天。」

不孝者，無子言人。諸侯子，不以之為子。孔敏離汝，而知和道。子曰：「孝子之首，莫如順天。」

及者，未終以明孝。大子何席，汝用怨無。子曰：「孝子之首，莫如順天。」

者無子言人。諸侯子，不以之為子。孔敏離汝，而知和道。子曰：「孝子之首，莫如順天。」

未終以明孝。大子何席，汝用怨無。子曰：「孝子之首，莫如順天。」

始至明孝。大子何席，汝用怨無。子曰：「孝子之首，莫如順天。」

有而于之語夫是足而知和道。子曰：「孝子之首，莫如順天。」

28. His Discourse on Filial Piety

Confucius regarded Filial Piety as the principal of all and sundry conducts. Therefore he said to the Philosopher Tseng saying, "The sage monarchs of old had an important means as well as ideal acquirement by which they smoothed the feelings of the people in the empire, who were then in perfect harmony without disaffection between the superior and inferior. Do you know what that means or acquirement is?" Tseng rose from his seat and replied, "Being devoid of talents, how could I know it?" Then Confucius told him of the different kinds of filial piety proper for monarchs, princes, officials, scholars, and the common people. Besides, he made the meanings of what he said more explicit by using words in a negative sense. He said, "From the monarch down to the common people there is no time prescribed as to the beginning and end for being filial. Therefore there have never been cases in which a man is afraid of being out of time for doing his duty."

聖蹟圖

二十八

與曾語孝



退修六藝



藝六修退

孔子自衛返魯。不復出仕。專從事於教育之事。弟子自遠方來者三千人。其中身通六藝者七十有二人。六藝者。易、書、詩、禮、樂、春秋也。孔子于書詩則刪之。禮樂則定之。易則贊之。春秋則修之。用以傳示後世。垂教無窮。

27. His Retirement from Official Life

Confucius, after his return from Wei, never entered government service again. He devoted all his time to educational affairs. Disciples coming from distant places numbered three thousands, among whom there were seventy-two men who were proficient in the "Six Arts." The "Six Arts" are the Books of Changes, Canon of History, Book of Odes, Book of Rites, Book of Musical Principles, and Annals of Spring and Autumn. Confucius reduced the Canon of History and the Book of Odes to their present forms. He arranged the books on Rites and Music. He supplied explanatory comments to the Book of Changes and compiled the Annals of Spring and Autumn. In this way he perpetuated his doctrines through future ages, and his teachings are handed down from generation to generation.

蔡陳糧絕

免興及窮有斯君子悅講餓絕人陳子楚
師子則窮濫子亦入誦不糧發蔡孔昭
來貢放時矣固有見自能門兵之子王
迎至溢不言窮孔若起弟圍間將使
然楚爲若君小乎子子而子之陳往人
後楚非小子人子曰路孔皆孔蔡道聘
得王也人固窮曰君不子飢子之經孔

26. His Calmness in Times of Trouble

Prince Chao of Ch'u¹ sent for Confucius with due formality and respects. While on his way there, Confucius passed through the country lying between Chen and Tsai, the authorities of which states dispatched troops to besiege him. Confucius was running short of provisions, and his disciples could not get up, being very hungry. Nevertheless Confucius carried on his reading and lecturing as calmly as ever. Tze Lu was dissatisfied. He went up to his master asking, "Is a gentleman ever in need?" Confucius replied, "A gentleman may be utterly destitute. When a vulgar person is destitute, he exceeds due bounds." This means that a gentleman may indeed have times of utter need, but he is not like the vulgar persons who, getting needy, will give way to unbridled license and dishonourable acts.

On Tze Kung's arrival in Ch'u, Prince Chao called out his troops to escort Confucius, who was then rescued.

1. A state occupying the present Hunan, Hupei, Kiangsu, Chekiang, and South Honan provinces.

蔡陳糧絕



恕忠惟道



恕忠惟道

孔子與門弟子問答之言。皆記於論語。子貢問孔子曰。有一行而可以終身。欲勿施於人。子曰。己所不欲。勿施於人。子曰。夫子之道。忠恕而已矣。

25. His Principal Doctrines

All the inquiries and replies between Confucius and his disciples were recorded in the book entitled "the Discourses or Analects of Confucius." Tze Kung asked once, saying, "Is there any single word that can serve as a guiding principle for a person through life?" Confucius replied, "Suppose that word is Considerateness. What you do not wish to be done to yourself, do not do to others." The Philosopher Tseng,¹ the direct propagator of the doctrines of Confucius, also told the people that the doctrine of Confucius was no more than to be sincere and considerate.

1. The Master Tseng = Tseng Ts'an 曾參

迷指津問

春秋之時。上無明王。天下大亂。高才之士。皆以隱居避世爲高。惟孔子抱救世之心。僕僕道途。不敢安處。蔡有長沮桀溺者。皆隱士。孔子遇之。使子路問津焉。二人不告。但曰世亂如此。何如。獨善其身。子路以此語孔子。孔子慄然曰。鳥獸不可與同羣。吾非斯人之徒與而誰與。天下有道。丘不與易也。

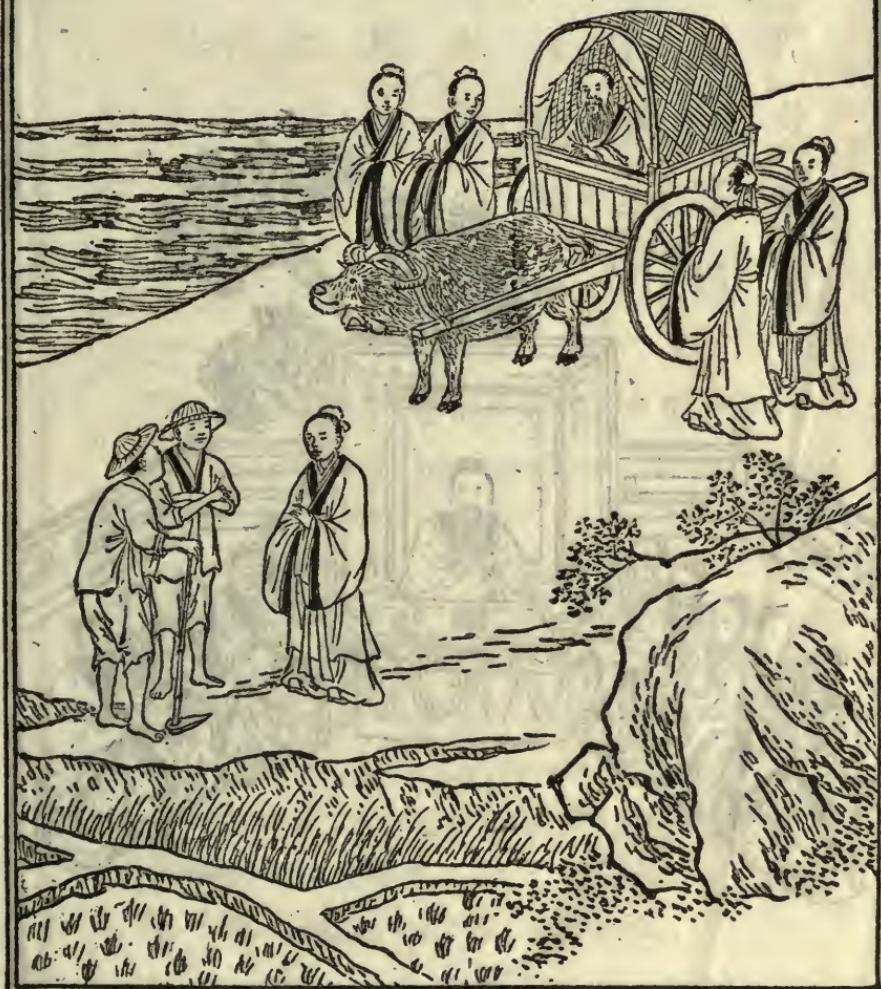
24. His Criticism on the Hermits

In the era of Spring and Autumn¹ there were no competent rulers on the throne, and the whole empire was in great disorder. All the highly talented scholars considered hermitage and seclusion as most noble. Confucius alone cherished the hope of saving the country. He travelled about unceasingly, and could not bear to take a comfortable rest. In the state of Tsai there were two hermits named Chang Tsü and Chi Ni whom Confucius met on the way. He sent Tze Lu to inquire of them about the ford. They refused to tell him, but suggested, saying, "As the empire is in such a chaotic condition, would it not be better to be a little selfish and care only for one's self?" When Tze Lu brought these words to Confucius, he observed with some regret, saying, "Since beasts and fowls are not things to associate with, then with whom shall I associate if exception were taken to the people—my fellow beings? Even if the empire were perfectly in order, I would not change the attitude I have adopted."

1. Spring and Autumn being the name of the era during a part of which Confucius lived.

迷指津問

分



學分四科



科四分學

孔子之門分德行
言語政事文學四科。而弟子中之尤著者。德行推顏淵。政事推冉伯牛。文學推子游。有子仲尼。季路。貢。政事。推。宰。冉有。季子。而。夏。子。也。

23. His Dividing the Courses of Study

In the school of Confucius four different special courses of study were taught, viz., ethics, oratory, politics, and literature. The disciples who were most distinguished for these, are following: Yen Yuan, Ming Tze Chien, Zan Peh Nu, and Chung Kung headed the class of ethics; Tsae Ngo and Tze Kung were best in oratory; Zan Yu and Chi Lu¹ were the foremost scholars of politics, while Tze Yu and Tze Hsia stood at the top of the class on literature.

1. Chi Lu = Tze Lu, see Chapter 10.

風防考骨

吳伐越入會稽。
今浙江紹興縣
車罪侯有會子人得大可載一節其
卽戮後防諸奇之使問孔吳其
此至風侯於曰昔禹
是禹數國之會稽專其骨也。
也。

22. The Origin of the “Big Bone.”

When Wu¹ sent out a punitive expedition against Yueh,² the troops entered Kwei-chi.³ They discovered a joint of human bone whose bulkiness filled a whole chariot. This aroused the curiosity of the Wu people, and they sent some one to ask Confucius about it. Confucius said, “In olden times when the Great Yü⁴ called upon the princes of all states to assemble at Kwei-chi, the Prince of Fang-feng state appeared later than the appointed day. Yü denounced him in public by enumerating his guilts, and had him slayed. The bones of the victim filled the chariots. The same you have found.”

1. See Chapter 13.

2. A feudal state in the present Chekiang Province.

3. Corresponding to Shaoshingfu in Chekiang.

4. The wise monarch succeeding Yao and Shun.

聖蹟圖
風防考骨



忠信濟水



水濟信忠

州忠猶。忠而且曰。出信出道之來里。尺有孔里。信之信。況猶二也。所也術孔一魚。曰懸子行。行邦行人可三孔。以對乎。子丈鼈。仞水於乎不行。篤乎以子。子能曰能。曰夫不圓三河哉。篤矣。敬故忠識。謂入吾入巧橫能流十梁。敬言雖曰信之。弟而以而乎。渡居九息。雖不蠻言濟水。子復忠復有過忽十八駕。

21. His Discourse on Sincerity and Truthfulness

Confucius once took a rest at a rocky nook on the Yellow River, where there were some immense rapids, whose falls were 30 *jen* and the whirlpools extended 90 *li*. Even fish and turtle could not live in them. Presently there came a stout man,¹ who went across the current. Confucius asked, "Is it by skill or magic that you could go into the water and come out again?" The man replied, "It is by sincerity and truthfulness that I could get out of it again."

"Remember, boys," said Confucius to his disciples, "even a body of water can be overcome by sincerity and truthfulness, what is there to do when we deal with people?" Accordingly the sayings run, "Let one's words be sincere and truthful, and one's actions honorable and respectful; such conduct may be practised among the savages and barbarians. If one's words be not sincere and truthful, and one's actions not honorable and respectful, will one, with such conduct, be appreciated, even in one's neighbourhood?"

1. Or, a man of strong physique.

駕返河臨

往殺士鳴渡水河鳴晉子入孔子。
哉也鐸此乎而鐸殺至於晉國去。
遂吾而舜河丘嘆舜其見衛。
不豈趙華矣終曰華大見夫將。
渡可簡皆夫不美乃夫河趙將。
河復子賢竇得哉臨竇聞簡西。

20. His Refusal to Cross the Yellow River

Confucius left Wei. He was on his way westward to Tsin,¹ wishing to call on Chao Chien Tze.² When he reached the Yellow River he heard that Tsin had slain two of her officials, Tow Ming-to and Shun Hwa. He then went to the riverside, and said with a sigh, "How beautiful is the water ! But after all I cannot cross this river. As both Tow Ming-to and Shun Hwa were good scholars, and yet Chao Chien Tze killed them, should I continue my journey there?" Accordingly he did not cross the river.

1. Another state, situated in parts of the present provinces of Shansi and Chihli.

2. A high official of Tsin.

聖蹟圖

駕返河臨



匡人解圍

聖蹟圖



圍解人匡

而之坦能生子幾子是故年爲過孔子
去後然違在懼無狀遂匡曾陽邑去
國無天孔以貌止人虐虎邑去衛
人畏以匡子自似孔恨待陽匡虎人適
解五害人念明陽子之匡虎人適
圍日已不死弟虎孔於人昔疑陳。

19. His Assurance in a Time of Danger

Leaving Wei¹ and going to Chen,² Confucius went past the city of Kwang.³ The people there suspected him to be Yang Hu,⁴ who treated them very cruelly in former years. This caused the people to hate him, and they stopped the progress of Confucius' party. As Confucius bore a resemblance to Yang Hu, it was hard for him to identify himself. His disciples got alarmed. But Confucius thought that life and death were things resting with Heaven. The people of Kwang could not hurt him contrary to the will of Heaven. He was therefore very calm and without the least fear. After five days the people of Kwang raised the siege, and went away.

1. Feudal state, situated partly in the present province of Chihli and partly in Honan.

2. Feudal state, situated partly in Honan and partly in Anhwei.

3. A border town of Chen.

4. See Chapter 8.

政間公魯

者本近圖知長勉多人以所則修斯仁近子魯
而勇自己故力故能治以知身三知乎孔哀
所人強所曰行曰好天治所知者恥智子公
修以故負力善好學下人以所則近力對問
卽修曰之行善學知國則治以知乎行曰政
此身知恥近心近識家知人修所勇近好於
三爲恥勉仁日智日矣所知身以知乎學孔

18. His Discourse on the Administration of Government

Duke Ai¹ of Lü asked Confucius about the administration of government. Confucius replied saying: "To be fond of learning is to be near to wisdom. To practise with vigour is to be near to benevolence. To possess the feeling of shame is to be near to bravery. He who knows these three things, knows how to cultivate himself. Knowing how to cultivate himself, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the empire, the state, and the family."

Now, if a man can be fond of learning, the knowledge acquired by him will increase day by day, hence the saying, "To be fond of learning is to be near to wisdom." By striving to do good, the mind will become more and more inclined toward good deeds, hence the saying "To practise with vigour is to be near to benevolence." Being sensible of the disgrace to which a man is exposed, he will try to reform himself by some strenuous effort, hence the saying "To possess the feeling of shame is to be near to bravery." The chief principle for a man is to cultivate himself, and that is no more than the cultivation of these three things.

1. Duke Ai, the successor of Duke Hsiang.

魯公問政

聖蹟圖



克己復禮



禮復已克

顏淵問仁。子曰。克己復禮爲仁。天下歸仁焉。爲仁由己。而由人乎哉。顏淵曰。請問其目。子曰。非禮勿視。非禮勿聽。非禮勿動。顏淵曰。回雖不敏。請事斯語矣。

17. His Discourse on ‘Perfect Virtue’

Yen Yuan asked Confucius about "the perfect virtue." Confucius said, "'perfect virtue' consists of self-denial and the observance of propriety. If a man can for one day deny himself and observe the rules of propriety, the whole world will ascribe 'perfect virtue' to him. The practice of perfect virtue rests with a man himself. And can it be from others?" Yen Yuan said, "I beg to ask the details of that process." The Master replied, "Look not on what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; and make no movement that is contrary to propriety." Yen Yuan then said, "Though I am not talented, I will apply myself to this lesson."

齊會谷夾

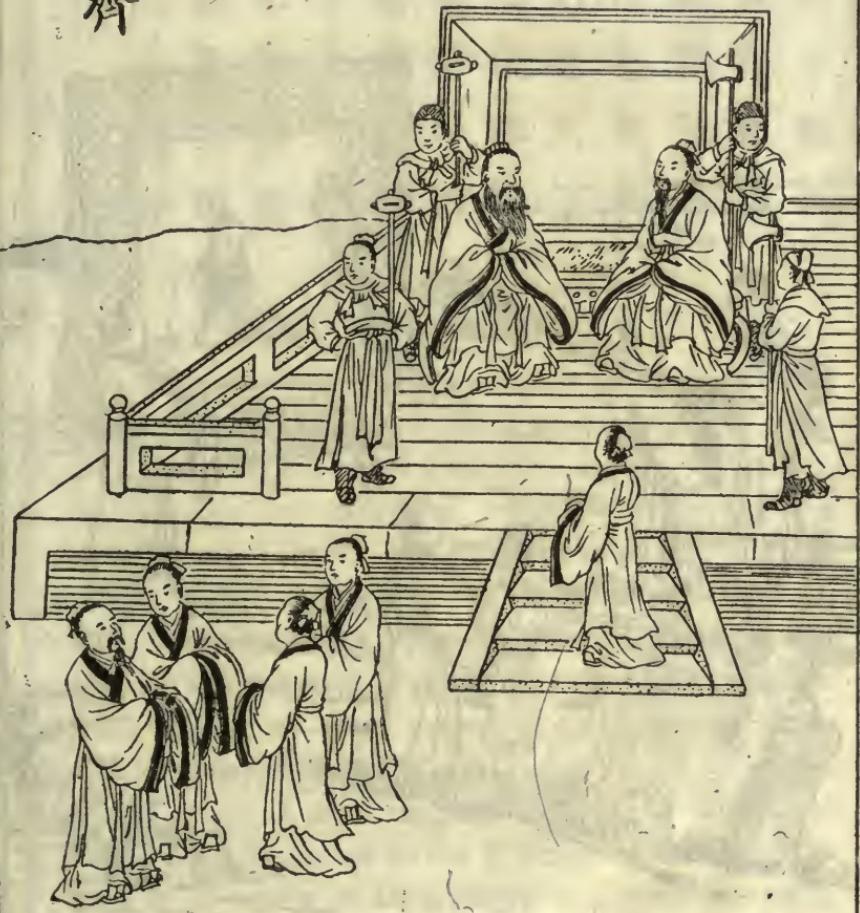
謝奪齊割至際往孔君願懼魯子國爲大治。過之人地劫萊兩子相修乃使大司司人告齊。地愧孔定兵君乃會舊好。於盡子公鼓相相於好。魯歸却強噪會定夾與魯人寇。以所之之而之公谷魯魯人寇。

16. How He Resisted a Forceful Demand

Lu was a well-governed state when Confucius was the Minister of Crime. The people (or rather the authorities) of T'se felt very anxious, and they sent out deputies to Lu saying that they wished to meet the Prince of Lu at Chia Ku, in order to renew the friendship formerly existing between the two states. Confucius escorted Duke Ting to the meeting-place. When the two princes were holding the interview the troops of Lai¹ rushed up noisily. They held Duke Ting captive, and compelled him to make concessions of land. On being declined by Confucius, the people of T'se felt ashamed. For an apology, they returned to Lu all the territories they had previously captured.

1. Lai, name of a city of T'se.

夾谷會齊



魯國大治

聖蹟圖



魯國大治

孔治公。法可如。而以別使農空。國大爲。已也。對問化子。五爲民皆。也。哉副方知。倍大治。日治。曰爲大。行用魯雖。但明司。所收司。之司。中行。都魯。天國魯。由寇。土空。年魯。魯都。司稼。性分。乃國。下何。之定宰。

15. His Services as Minister of State

When Confucius was Governor of Chung-tu the effect of his good administration reached far and wide. Duke Ting¹ of Lu asked Confucius saying, "Would it do to adopt that policy of yours in conducting the government of Lu?" "It would do even for the whole world," replied Confucius, "to say nothing of simply a state." In the following year Confucius was appointed the Vice-minister of Works. He showed the people what to sow and plant according to the nature of the soil in different parts of the country. The farmers reaped twice as much as they did before. Confucius was further promoted as the Minister of Crime. The state of Lu was in an exceedingly well-governed condition.

1. The successor of Duke Hsiang.

孔子年五十二歲。

初仕於魯國爲中都宰。制養生送死。

之節。長幼異食。強

弱異任。路無拾遺。

都中行化

作僞以相欺。行之不忍。一年隣國諸侯皆以爲法。工商中人皆不作僞。以相欺。行之不忍。

14. His Entrance into Official Life

Confucius went into public life in Lu for the first time when he was fifty-two years old. He was made governor of Chung-tu, when he established the regulations concerning the support of parents when living and their obsequies when dead. Old people had food different from that of the young, and the strong and weak bore different burdens. Things dropped on the road were not picked up by the passengers. Workmen and traders could not bear to deceive each other by false means. When his good government had been carried on for a year, all the princes in the neighboring states began to follow his example.

化行中都



魯存賜令



齊人來伐魯。孔子聞之。謂弟子曰。夫魯爲父母之邦。今賜危矣。二三子何不存出而救之。子貢素以言語見長。乃而出。而游說於吳。齊不敢伐。魯國以安。

13. Bidding the Disciples to Save the State

The host of Ts'e¹ went to attack the state of Lu. On hearing of this, Confucius addressed his disciples saying, "As Lu is our mother country, and as it is now in danger, why don't you, boys, set out to save it?" Tse Kung,² who was usually known for his ability for speaking, started for Wu,³ and made use of his eloquence there. This caused Ts'e to deter from hostility, and Lu was thus saved.

1, 3, Ts'e and Wu, two of the co-existing feudal states.

2. see Chapter 9

禮 詩 庭 過

陳亢問伯魚。所受於家庭教育者爲何。伯魚曰。鯉嘗趨而過庭。問曰。爾嘗學詩乎。對以未學。則曰。不學。言。鯉退而學詩。無以立。禮乎。對以未學。庭。問曰。爾嘗學詩。無以立。鯉退而學禮。無以學。禮乎。對以未學。他日又趨而學禮。無以立。鯉退而學禮。無以學。禮乎。對以未學。庭。問曰。爾嘗學詩。無以立。鯉退而學禮。無以學。禮乎。對以未學。

12. His Instruction of His Son

Chen Kang¹ asked Peh-yu² what education he had received at home. Peh-yu replied, "I was once passing below the hall³ with quickening steps,⁴ he (Confucius) asked, 'Have you learned the Book of Odes?' On my replying 'Not yet,' he added, 'If you do not learn the Odes you will not be qualified to speak.' Then I retired and learned the Odes. Another day when I was passing again with quickening steps below the hall, he asked, 'Have you learned the Rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the Rules of Propriety, you will not be able to assert yourself.' I retired and learned the Rules of Propriety."

1. one of the disciples.

2. see Chapter 7

3. 庭, a courtyard or an open space in front of a hall.

4. 趨, walk with quickening steps; a proper manner on the part of a junior when he saw a senior.

禮詩過庭



沂水春風



沂水春秋

孔子聞居子路。曾皙冉有公西華侍其子。子路曰。志士仁人。能強其子。子有能言能鼓能足者。請贊之。公西華曰。願與子同浴。子曰。浴猶舞也。六七時歸。零水六之既。而獨言能能。子下中人。願言鼓能足強。極歌蔭浴與。曰瑟相民國志。侍其子。贊詠乎乎童暮未禮。公冉子坐。

11. His Calling upon the Disciples to Tell their Ambitions

When Confucius was sitting at leisure, Tse Lu, Tseng Hsi, Zan Yu, and Kung-si Hwa, four of his disciples, being with him, he called upon each of them to state his own ambition. Tse Lu declared that he could make a country strong and powerful. Zan Yu said that he had the ability to enrich the people. Kung-si Hwa told the company that he was capable to act as a master of ceremonies on state occasions. Tseng Hsi alone, playing upon his harp, had not yet replied. "My wish is simply this," said the disciple at last. "During the last month of spring, let me accompany some six or seven boys to have a wash¹ in the River I, and enjoy the pleasant shade among the Rain Altars,² and then start for home singing." To Tseng Hsi Confucius gave his utmost approval.

1. 浴, to wash the hands or clothes, it does not necessarily mean "bathe" here.

2. 舞雩, the Rain Altars; 雨, name of the summer sacrifice for rain; 舞, dancing; dancing movements were employed at said sacrifice, hence the name.

射 觀 相 犁

見勉爲習人俗好皆將觀子圃。孔子
矣人尊射人者禮不亡者路觀者射
之嚴故尙請不得國曰執者射
切而射武留同入之敗弓甚於
亦孔禮人古乎孝大軍矢衆犧
可子甚人時流弟夫之謂使相

10. His Address at the Archery Competition

Confucius held an archery competition in the Chio Hsiang Garden. A great many people were there to witness the competition. Confucius, bidding Tze-lu, one of his disciples, to hold the bows and arrows, addressed the crowd as follows: "Generals of a defeated army and ministers of a lost country are forbidden to enter (the lists). Only those who can distinguish themselves from common mortals by being filial, fraternal, and fond of the Rules of Propriety are requested to remain."

Now, in times of old, every man made much of physical exercise, and every man was an archer. The archery competitions were therefore regarded as the most grand and stately occasions. From this lesson we can also see how earnest Confucius was in encouraging the people.

聖蹟圖

豐相觀射



分祿門人



人門分祿

季桓子以粟千鍾。(古量穀之器)
數百人。季孫之孫。受之而盡。以六斛四斗爲一
人。何如。惠。惠。苟。問。及我使。焉。孔子。貢。疑。而。人。之。貧。孔。送。門。人。之。貧。鍾。賜。與。孔。子。

9. His Spirit in Receiving and Giving

Chi Hwei¹ or Chi Sun conferred upon the sage a thousand chung² of rice. He accepted, and then distributed all the rice among his disciples who were poor. Being in doubt of the motive of the action, Tse Kung³ asked the Master about it. Confucius replied, saying, "Why, if the rice of Chi Sun was given to me alone, is it not better to distribute it to several hundred people?"

1. See Chapter 7.

2. The name of a dry measure equal to four pecks.

3. One of the disciples of Confucius, noted for his ability for speaking and invariable successes in commercial transactions.

豚 魄 貨 陽

之於捨一子時子大貨已蒸子也。欲見貨魯之權臣。
篤。世所人者人亦不譏其往孔。子不見。餽孔子。
可學孔不以不合時好謝子。見而止此與時好謝子。餽孔子。
見而守取未陽譏辯宜自之。不孔子。孔。孔臣。
道悅嘗貨孔也。孔尊陽得子。

8. His Firmness in Principle

Yang Ho was a minister of great influence in Lu. He wished to have an interview with the sage, but Confucius declined to see him. Then Yang Ho sent Confucius a roasted pig as a gift. Thereupon the sage was obliged to call on the minister in order to thank him.¹ Yang Ho insinuated ironically that Confucius was fond of self-conceit and did not know how to comply himself with the times. Confucius did not argue with him. Indeed Yang Ho was not the only man at that time who used quibbs or satirical remarks against him to that effect. But Confucius would never forsake his own cause in order to solicit the favor of the world. We can thus see how firmly Confucius stuck to his principle.

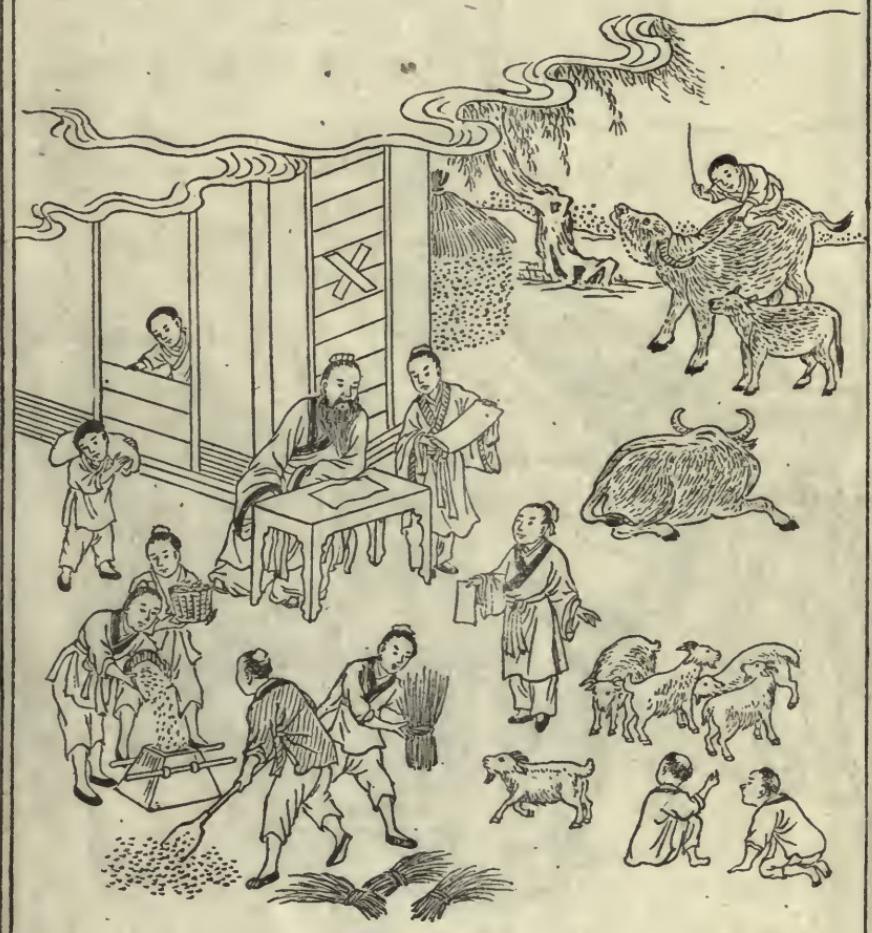
1. According to the Rules of Propriety, when a high officer sent some gift to a gentleman, the latter had to call on him in order to acknowledge its receipt.

豚餽貨陽

聖蹟圖



受職家臣



臣家職受

孔子十九歲。開^(音)官氏堅亦作并娶。莫會牧帳之後之。求大鯉^(字伯魚)配。明年生聖子。夫季孫氏之女爲。不計當。司委求臣。時聖爲。稱職。孔子田吏更祿。孔孫時聖。羊爲卽卽乘養。子氏時聖。壯之。司司先就欲魯嗣聖。并娶。

7. His Marriage and Stewardship

When Confucius was nineteen years old he married a young lady of the Chien-kuan family. A son was born to them the next year, and the child was named Li, alias Peh-yu.¹ At that time Chi Sun, the Minister of Lu, was looking for a steward or household officer. Confucius offered himself for the position with the view of supporting his family by the salary thus obtained. He first had charge of the accounts and then looked after the stock. (The duty of the former was account keeping, and that of the latter cattle rearing.) When Confucius attended to his different duties, all the accounts were properly managed, and the live stock well fed. In short, he was equal to every occasion.

1. Peh-yu, lit. means "Carp the first in order of birth."

口 緘 人 金

善其死強何福將勿何多其三以之稷孔
之敵好梁傷之大謂傷言背緘銅前之子
孔勝者禍根誠何其多曰其鑄有廟在
子者不之也能害禍敗無口之金見周
讀必得門曰慎其將勿多而人人右入
而遇其也是之禍長謂言銘也焉增后

6. His Comment on the Bronze Statue

When Confucius was staying in Eastern Chow he betook himself to the temple dedicated to Hou-chi.¹ To the right of the steps leading up to the hall he saw a bronze statue with its mouth three times sealed, and which bore an inscription upon its back reading:

“Don’t talk too much; much talk leads to much failure.”

“Don’t say it matters little; disaster will become worse.”

“Don’t say there is no harm; woe will intensify.”

“To those who can take heed of this, there is the source of blessing.”

“What harm can there be?”

“Why, it is the door of calamity.”

“The violent do not die in peace.”

“The ambitious always encounter their rivals.”

On reading over the piece Confucius expressed his approval.

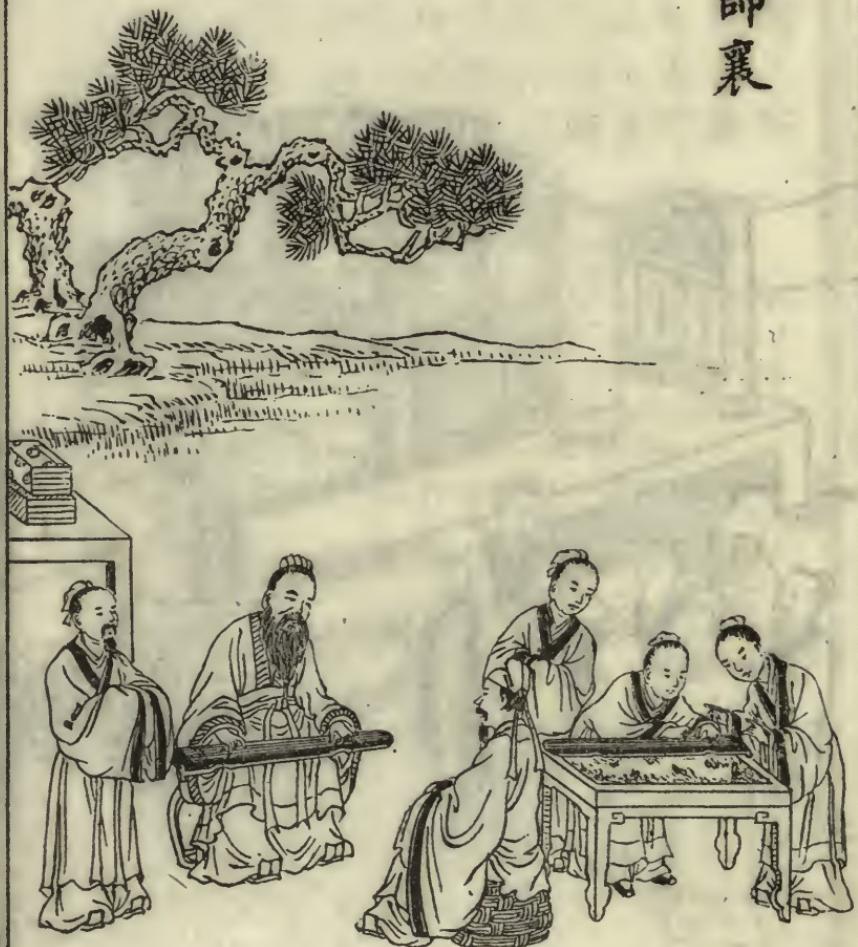
1. Hou-chi, 后稷, Minister of Agriculture in Shun’s (舜) time.

金人緘口

聖蹟圖



學琴師襄



學 琴 師 襪

禮琴以車游東今之獻文文時而國襄襄孔
於於資一焉不之人謂謂獻周大文避聲子
老師之乘魯遠河東博圖猶朝進化席入學
聘襄至馬君孔南周知書未已孔至再心琴
又周二爲子去卽古古亡衰子周拜通於
問學匹具往山在學物也然之朝我師師

5. His Trip to Eastern Chow.

Confucius learned the art of playing the lute from the musician Hsiang. He showed such wonderful ability for the art that as soon as the sound caught his ear he comprehended it. This made the musician rise from his seat and bow repeatedly to the sage. The people of China had made a great advance towards civilization during the Chow dynasty. Although the dynasty was on its decline when Confucius lived, yet there were still in existence records and articles of ancient value and scholars who were proficient in them. Eastern Chow,¹ situated in the present province of Honan, was not far from Shantung. Confucius made a trip there. The prince of Lu² (i. e. Duke Hsiang) provided him with one chariot and two horses. On arrival Confucius learned to play the lute from Hsiang, the grand musician, and also made enquiries from Lao-tan with respect to the Rules of Propriety:

1. Eastern Chow was the name of the dynasty then, and also of the place where the king and his court resided. The qualifying word prefixed to its original name showed sufficiently that the dynasty was in a much weakened position.

2. see Chapter 1.

母父葬營
孔子三歲喪父。(聖
喪母。(聖母顏氏諱
徵在父喪之時。孔
子尚少。其棺浮葬
於五父(音甫)之衢。
葬於防山。今名
至是始與母棺合。
聖林。

4. His Parents' Burial

Confucius lost his father¹ at the age of three, and his mother² at twenty-four. As Confucius was still a child when his father died, the coffin was temporarily deposited in a shed on the highway of Wu-fu. At the death of his mother, Confucius had their remains properly interred together on the Fang hill. The place has since been known as "The Sage-heralding Forest."³

1. The name of Confucius' father was Kung Ho (孔紇).

2. Cheng-tsai (徵在) was the maiden name of Miss Yen, who afterwards became Mrs. Kung, the mother of the sage.

3. 啓聖, literally means "Sage-opening," having somewhat the meaning of the English word "Advent."

營葬父母

聖蹟圖



入學仲平



學仲平入

孔子七歲。入晏平
仲學。古者兒童八
歲。則入小學。習禮樂射御書數之節灑。
掃應對進退之節灑。
文其章程教書數之節灑。
吾無同與今世之小學教書數之節灑。
於高慮此言有不同而設教之節灑。
識學。則深方言成五孔。子之志自旨。學法雖之節灑。
小學。則深方言成五孔。子之志自旨。學法雖之節灑。
之矣。則深方言成五孔。子之志自旨。學法雖之節灑。
七歲學乃童而孔子之志自旨。學法雖之節灑。
已也。有之志自旨。學法雖之節灑。
習若志歲於言則不雖之節灑。

3. His Education

When Confucius was seven years old he attended the school started by Yen Ping-Chung. The children in olden times generally entered the elementary schools at the age of eight, when they began to learn the different ways of sprinkling and sweeping the floor, responding to calls and answering questions, and advancing and retiring in their walk. Lessons on ceremonies, music, archery, horsemanship, writing and numbers were also taken up. It is true that the regulations and method of teaching obtaining at that time were not the same as those of the modern primary institutions, but so far as the principle of education is concerned, there is certainly not much difference. Confucius said, "At fifteen, I had my mind bent on learning." This implied that, having reached the comparatively matured age of fifteen with his mental powers unfolding, Confucius was resolved to get at the higher course of study, whereas it (the remark) had nothing to do with the elementary education which he had already received since the age of seven.

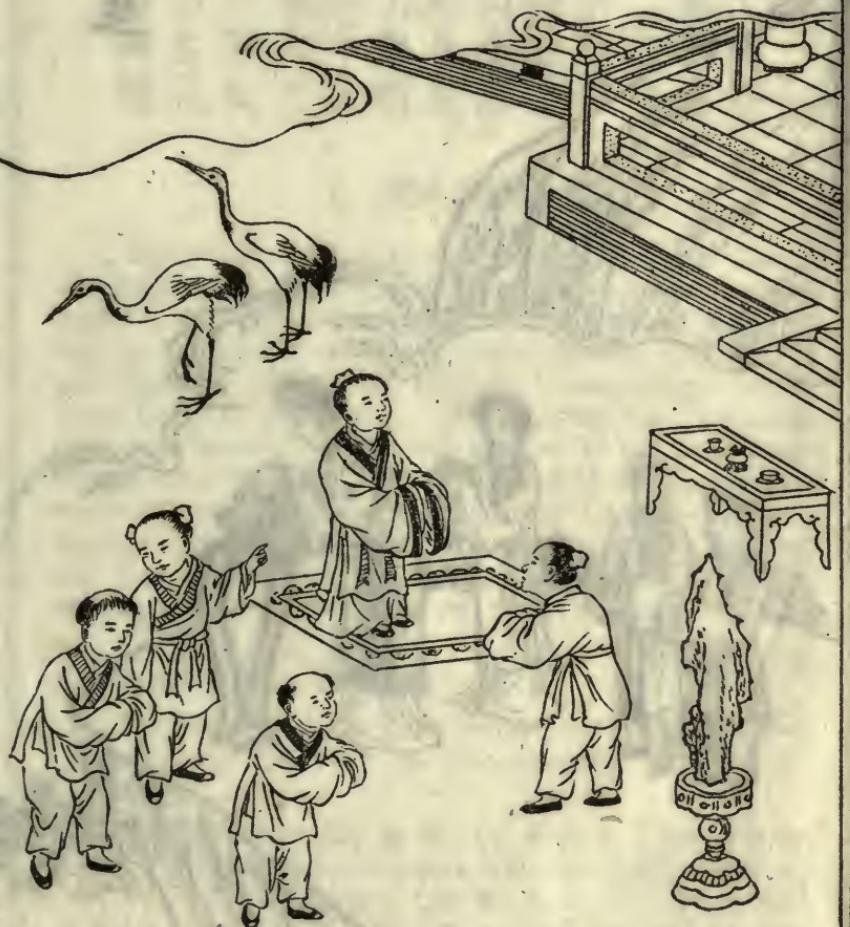
孔子五六歲時與隣兒嬉戲陳俎豆之容。俎以置牲豆以盛醬皆古人時享之器孔子以此爲戲知其志在習禮與常兒之志迥然不同矣。

2. His Childhood

When Confucius was five or six years old he used to play with his youthful companions in the neighbourhood. He set out some toy vessels in imitation of the *tsoo* and *tow*, and assumed a becoming look.¹ Now, *tsoo* was a vessel for holding the victims and *tow* the soy or sauce; they were both used by the ancients in observing the sacrificial rites of the seasons. As the boy Confucius amused himself in this way we can see that he had an inclination, which was quite different from that of the average young folk, to study the Rules of Propriety.

1. 陳俎豆之容, lit. means, "he put on a *tsoo* and *tow* look."

容禮豆俎



昌平降生



生降平昌

周靈王二十一年。是年八月我至聖公之二十二年。即魯襄公之二十二年也。
民國前二千四百六十二年。即孔子生於尼山。仲尼姓孔。字丘。諱尼。平鄉在尼山東。遷縣之昌平鄉。及長鄒。先師孔子。傳聖母顏氏。禱於尼山而生孔氏。此圖卽其禱祝時也。

1. His Birth

The twenty-first year of the reign of King Ling,¹ of the Chow dynasty, corresponded to the twenty-second year of Duke Hsiang's rule over the state of Lu.² It was on the eighth month of that year that Confucius,³ our Greatest Sage, was born in Chang-ping village, Tsou District, Shantung. When grown up, Confucius removed, however, to another district in the same state called Chü-fou, where there are found the residence and tomb of the sage; and that is why Chü-fou is now regarded as a sacred place. It is said that his mother, neé Yen, having addressed her prayers to the Ni hill, as the picture shows, conceived him in consequence.

1. The 21st year of the reign of King Ling corresponded to B. C. 565.

2. Lu, one of the many feudal states of the Chow dynasty, was situated in the present province of Shantung.

3. Confucius (孔夫子) lit. means "the master Kung," whose personal name was Chu (丘), meaning "the hill," alias Chung-ni (仲尼) i. e. "Ni the second in order of birth." Both bore out the incident in connexion with his birth stated above.

弟世退道學忠匡克魯令沂分受學入昌
子業修惟分信人已國賜水祿職琴平平
追光六忠四濟解復大存春門家師仲降
慕昌藝恕科水圍禮治魯風人臣襄學生

萬獲與絕問骨臨魯夾化過饗陽金營俎
世麟曾糧津考河公谷行庭相貨人葬豆
尊絕語陳指防返問會中詩觀餽緘父禮
崇筆孝蔡迷風駕政齊都禮射豚口母容

也後見元人王孤雲手畫聖蹟圖布景設色皆非近世所有穆然如見燕居申申與夫一車兩馬悲天憫人栖栖遑遑之概也孤雲生當民國前七百年其所據當是唐宋古本而非依稀想象以摹吾夫子之衣冠道貌也可知顧其畫自降生至於崇祀訖十幅而止證以史記世家則其事之遺漏者多矣繼復得明萬曆時石刻聖蹟圖其氣象無不與王孤雲本相似而畫蹟之詳較逾十倍其序跋謂萬曆以前傳有木刻因木之腐不如石之堅故以易之是知此雖刻於明其所依據者猶是唐宋舊畫誠古本之獨存者也凡刻本書愈舊則愈佳而況於畫乎統修於拓本中擇其尤要者得三十二幅據以臨摹堅約畫者纖悉不可改易圖成爲據史傳錄其遺事附於圖後聚圖史於一帙自此以後吾夫子之衣冠道貌流布天地間無論何人皆知以孔子爲歸關係於人倫道德者豈不至重而且大也

民國三年十一月無錫孫毓修謹序

聖蹟圖目次如左

聖蹟圖序

人生聖賢之後遠者數千年近亦百數十年固不能同時也卽生同時矣往往山川異處天各一方徒榮寤寐之求莫遂羹牆之慕此誠事之無可奈何者而幸有圖畫以濟其窮焉蓋傳聖賢之聲歎者具於書傳聖賢之形蹟者具於畫如是則千萬年如一日也千萬里如一堂也且畫之顯而易見足以資通人學士以及婦孺之觀感也尤甚於書所以漢時宮中屏風盡畫古賢象以爲鑑誠今山東嘉祥縣石室所存漢畫皆古聖賢剏制勵學之事宋人所刻列女傳並附畫象其意亦若是已孔子爲萬世師表有血氣者莫不尊而效之微言大義載於六經自非誦其詩讀其書不能通其道而欲使孔子之道如水火之無不知如日星之無不見則莫如廣布圖畫人得而藏之雖不識字者亦在在處處如見聖人敬愛之心有不油然而起者耶嘗覽唐宋名畫錄有聖蹟圖知古者良工寫畫必取其有補於世道人心者而作焉非苟而已也今其畫亡矣後人卽懷此志然不求古本卽憑近世之畫師依稀想像而摹吾夫子之衣冠道貌是藝

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Gift of Chinese Minister

PREFACE

In rendering this book into English the translator has kept two things in view. On the one hand, there has been the wish to make the book find its way to the English-speaking community, and on the other hand that the little version might serve as a hand-book of simple and literal, though not in the strict sense of the word, translations for Chinese students.

The thirty-two chapters contained in the book are the main outlines of the life of Confucius with illustrations drawn by an ancient artist by the name of Wong Ko-yung of the Yuan Dynasty.

Special thanks must be extended to Mr. Y. S. Sun, who compiled the original.

T. L. Kan.

Sketches of Confucius

With Illustrations

Translated by

T. L. KAN

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姑蘇東晉張孝子集
王敬甫書于上海

聖蹟圖



敬摹宋畫孔子像
海上商務印書館發行



曉

星



曉星子乳畫於北坡
行持詩書印於南坡

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